

7: Joest--61 [10]
116, 563, 586, 595

E-5

(no date) 1882

Formosan Aborigines
Chin-hoan

There is no polygamy on Formosa. A man may have only one wife at a time, but it is not difficult to obtain a divorce and the Chinwans on the whole are not a jealous people. The girls often marry Chinese, although the men of their own tribe treat them quite well.

11: Haguenaue--34

T-3

(no date) 1929

Formosan Aborigines

116, 595, 837

Atayal

Polygamy among the Tayal is forbidden, and the husband must be faithful to his wife, and protect her.

16: Müller--230 [3] U-3
116, 595

(no date) 1910

Formosan Aborigines

Most of the aborigines of Formosa are monogamous.

With regard to marriage, the following general principles may be found among the Formosan aborigines apart from some insignificant variations:

- a) there is a definite way of concluding marriages;
- b) a marriage once concluded binds the spouses for life;
- c) the woman who is the wife of one man may not at the same time marry another;
- d) marriage between close relatives is not allowed;
- e) there is strict monogamy.

19: Guérin and Bernard--561 [3]
116, 595

G-3 (ca. 1866) 1868

Formosan Aborigines

Monogamy is the custom among the savages, according to law, although a few of the chiefs have two wives.

22: Wiedfeldt--22
116, 595, 837

F-5

(1913) 1914

Formosan Aborigines
Atayal

The Atayals are strictly monogamous, and look with contempt upon the Chinese practice of swelling the ranks of the family by concubines and upon the Japanese Geishas. Adultery is consequently rare, and is severely punished.

34: Del Re--29-30 U-4
116, 586, 595, 562, 831, 183

(no date) No Date

Formosans-Aborigines
Yami

"The Yami are strictly monogamous in so far as they may only have one wife at a time. Divorce, however, is easy and merely determined by the wish of the party concerned, nor does it carry any stigma for the woman who, in this respect, has equal rights with the man. There are among the islanders women who have been divorced as [30] many as fifteen times. Contrary to what might be thought, this does not lead to laxity of morals. The level of morality in this tribe is very high notwithstanding, or perhaps because of, the conspicuous absence of any sense of moral or social guilt attached to sexual intercourse."